The three causes which incite to action are knowledge, the thing to be known, and the knower, and threefold also is the totality of the action in the act, the instrument, and the agent.

—The Bhagavad-Gita

THEOSOPHY

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THE DIRECTION GIVEN

THE strength and future of the Theosophical Movement rest upon the progressive realization of its primary objectives, which are simply described. "The key to all our successes," H.P.B. declared in "Our Three Objects," "is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis." Speaking of that work in 1878, she wrote in a letter:

> It is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man's) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, color, or creed, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the Vedas of the ancient Aryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing 'supernatural' in this universe, and that on earth, at least, the only god is man himself.

The interdependence of these objectives is apparent. Learning to rely on our own powers, feeling able to accomplish our own salvation, and recognizing that "the only god is man himself" are

achievements that can come only with increasing self-knowledge, for only through self-knowledge are beliefs translated into bases of action. Nor can brotherhood be realized except through an awakening to the presence of the common self in all. The philosophy, then, is the means of recognizing the high possibilities in all human beings, while realization of their presence in ourselves gives the strength and the will to apply the philosophy in daily life.

The chief obstacles to the progress of the Theosophical Movement are the confinements of ordinary thinking and feeling. Making away with dead-letter dogmatic religion is one way of removing those obstacles. Another is the work we do "in and on ourselves, each one." This personal reformation is plainly the most important, since by this work attitudes and feelings toward everything else we do are better directed and made effective. Mr. Judge wrote:

> We have to watch ourselves, so as to make of each a center from which, in our measure, may flow out the potentialities for good that from the adept come in large and affluent streams. The future, then, for each, will come from each present moment. As we use the moment, so we shift the future up and down for good or ill; the future, being only a word for the present, not yet come, we have to see to the present more than all. If the present is full of doubt or vacillation, so will be the future; if full of confidence, calmness, hope, courage and intelligence, thus also will be the future.

These are brave words, born naturally from the matrix of a steadfast life, a life of continual usefulness to others, as readers of Mr. Judge's books and articles well know. Actually, we have none but brave words from the Teachers, never discouragements or depression. "Try to realize that progress is made step by step, and each step gained by *heroic* effort." H.P.B. also said:

> With *each* morning's awakening try to live through the day in harmony with the Higher Self. "Try" is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.*

Such counsels, it is true, can seem demanding to one who is used to the guidance of ordinary thinking. And what if one's "best" is not good enough? It is humanly natural to hope for reassurances which may comfort those who feel overwhelmed by their own inadequacy. But how does one determine his own in-

adequacy? It is a feeling about the self rather than a measure of competence or accomplishment. Always there will be those who seem to do better than we do. Inadequacy is commonly a matter of personal comparison. At the same time, self-deprecation becomes a habit only for those who, accepting their depression, no longer try. To one in this dragging state of mind Mr. Judge once suggested that he could begin a change by going through the motions of trying, even if he didn't *feel* like trying. Possibly, just the form of the act, when we are submerged in gloom, helps to induce the feeling which, in better circumstances, precedes the act. But why, we might reflect, are we able to do even this, unless there is somewhere another kind of feeling which prompts such deliberate action—a feeling rooted high above the psyche where the play of both euphoria and defeating weakness are felt? So, even in weakness, the ego is nonetheless trying to take charge, striving to affirm the will of a higher, deliberating intelligence. Is not this a way of recognizing "the fact of the Higher Self"? It is the same way as that lighted by the counsel: "Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time."

The longings and hungers of the personality are not erased in a day. Who has not wished for some small token "on account," simply in evidence that one's efforts are appreciated, one's motives known? Here we might recall the immeasurable friendliness and deep encouragement of Mr. Judge's letters. He did not speak to weakness or to selfish desire, but to the glimmering reflection of egoic resolve, as it might appear in the not yet impersonal terms of the lives of his correspondents. Always he linked the sentiments and hopes of struggling aspirants with the highest point of their origin in the spiritual warrior, the half-grown hero wearing a humble guise. He did not say, "Ah, yes, you are but human!" but that, "Although human, you are also divine!" He addressed possibilities as the real, not the shadowing barriers which would some day be worn away. He knew that human beings do not lack for inventories of their troubles, that the accounting of their defeats was already familiar enough. These were the lesser truths—not to be denied, but not to be affirmed, either, as the paramount consideration in human life. Souls in motion are souls in evolution, and to get into the motion—to be, as H.P.B. said, *trying*—is the only thing that, now or any time, will ever really count. A splendid contagion helps to spread the momentum of

souls in motion—according, one might say, to the dynamics of altruism. In Theosophy this is the energy of shared resolve.

The conversion of an idea into a feeling is part of the mysterious alchemy of daily life. The teachings supply the ideas, but only acts can give them being. The first requirement of occultism, it is said, is to be able to place oneself in the position of another. It is also the first requirement of brotherhood. To see and feel as another sees and feels is to understand that other. Being of help to another is hardly possible without this understanding. We also know that understanding is most naturally a self-effacing act. There is no conscious righteousness in understanding, but the flow of spontaneous fellowship uniting souls cast in a common lot. We cannot be so different, we who are all together in this world of conditioned existence. Bound by the same laws, hedged by the same distant heights, speaking the same language and held by the same duties and obligations, we are all parts of one another, save, perhaps, for a presently clarifying sense of direction, a deepening ground of hope.

But before broad knowledge of others' needs can be gained, or even attempted, the presence of true ideas in the mind is essential. Hence, in Theosophy, the emphasis is on study. By study we nourish the mind with ideas that apply to the lives of all human beings, including our own. The principles of man are the foundation for comprehending the continuous flow of thought and feeling, and their oscillations, from day to day. True ideas are the basis for thinking about the subtle states of feeling we enter during sleep, and recognizing their resonances which come in the morning when we awake. They are the means of identifying vagrant impulses as well as the underlying attractions which give the continuing motives for action. The inspection of our psychic lives helps us to become more deliberate, more aware, more controlled in what we do and, just as important, what we say.

Why should we care about all this? For the reason that, as ageless philosophy informs, we are indeed gods inwardly, for whom the life of growth, service, and understanding is the natural and the only satisfying fulfillment. We have need to remind ourselves of this from time to time; not to wait until it is "told," since then we are less inclined to hear. Indeed, we know it of ourselves, from of old.

All the difficulties and the delays which the individual en-

counters or feels in relation to his high goals—goals which dissolve into harmonious processes of life when once achieved—are reproduced in large out in the world. So, again, there is a longing for "signs," for evidence of at least a little success or progress in human attitudes. But we live in a fateful time. Forces beyond our comprehension, save in the most abstract terms, are gathering against a day of mixed fruition. The signs of promise are confused by foreboding tendencies. The world is still an "ugly duckling" to the eye of most observers, with little indication of anything but strife or continued strain in the immediate or conventionally predictable future.

The confident optimism of the earlier years of the twentieth century seems almost entirely gone. The infection of feelings of failure easily spreads, bringing faint-heartedness to even those schooled in the wise counsels of the *Bhagavad-Gita*—a treatise written, we might remember, to give heart to those determined to meet and overcome the darkness of a darkening age.

If ideas rule the world, what is the origin of the attitudes which are now so widespread? We have this instruction in the matter:

> There are persons who never think with the higher faculties of their minds at all; those who do so are the minority and are thus, in a way, *beyond,* if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idosyncracy of the person determines in which "principle" of the mind the thinkng is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist—the metaphysical portion of whose brain is almost atrophied—to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

That is the psychological basis for regarding the present mood of opinion in the world. What is its historical background? Many statements could be gathered to characterize this heritage, but a paragraph from H.P.B.'s article, "The Cycle Moveth," serves briefly and well:

> The messengers sent out periodically in the last quarter of every century westward—ever since the mysteries which alone had the key to the secrets of nature had been crushed out of existence in Europe by heathen and Christian conquerors—had appeared that time [in the eighteenth century] in vain. St. Germain and Cagliostro are credited with real phenomenal

> powers only in fashionable novels, to remain inscribed in encyclopedias—to purblind the better, we suppose, the minds of forthcoming generations—as merely clever charlatans. The only man whose powers and knowledge could have been easily tested by exact science, thus forming a firm link between physics and metaphysics—Friedrich Anton Mesmer—had been hooted from the scientific arena by the greatest "scholar-ignoramuses" in things spiritual, of Europe. For almost a century, namely from 1770 down to 1870, a heavy spiritual darkness descending on the Western hemisphere, settled, as if it meant to stay, among *cultured* societies.

This was the verdict on the effort of the eighteenth century, as provided by H.P.B. What of the century that followed—her own, and the one preceding ours? We have referred to H.P.B.'s article, "Our Three Objects," in which she recounts some of the achievements of Theosophical work within her lifetime. Another view of this period is given in what she said to Mr. Judge, during her last years. As he relates:

> Once, in London, I asked her what was the chance of drawing the people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of nor cared for it. Leaning back in her chair, in which she was sitting before her writing desk, she said:
>
> "When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas—however labelled—it is not so bad. We are not working merely that people may call themselves *Theosophists,* but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realise a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view."

We have only to turn to our books and articles to see that the Teachers are not disheartened. They do not pretend success where there has been rejection and comparative failure, as H.P.B.

indicated was the case in the eighteenth century, but always, when the cycle comes, they take up the work again, salvage what they can from the past, and *go on*. Even failure has in it the seeds of future success, so long as the responding effort in the world continues with courage and faith. Growth is the eternal law, and this law is not suspended by the passing vicissitudes of karmic retribution. The rule of law is put in historical terms by H.P.B. in "The Fall of Ideals":

> In a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of MAN—as a unit of total, or mankind—should be forever shifting. . . . At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. . . . there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *débris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods*.
>
> Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces—*e.g.* by wars, speculations, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man was, is and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and—*onward*.

These are ideas which, if embraced, lift the mind above the pall of psychic impressions, giving at least a borrowed vision of the course of the Theosophical Movement across the ages, and of its horizons in the future. To study these ideas will not all at once, or even soon, give us that "lion's glance" which enabled H.P.B. to look along the crests of cycles and to speak from the elevation of sages and gods, but it will foster our confidence that such sight is possible and may eventually be gained. We know, mean-

while, that the conversion of the insights of the Teacher into felt certainties of our own is indeed the work of lives, perhaps many. Yet we also know we are not alone. So we are told to work and work, yet not to be in a hurry. In time we may be content with the discovery that there is nothing else to do.

WHAT THE PATH IS

We must first dispel the *inner* darkness before trying to see into the darkness without; we must *know ourselves* before knowing things extraneous to ourselves.

This is not the road that seems easiest to students. Most of them find it far pleasanter and as they think faster, work, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it to be so simple.

"The way lies through the heart";
Ask there and wander not;
Knock loud, nor hesitate
Because at first the sounds
Reverberating, seem to mock thee.
Nor, when the door swings wide,
Revealing shadows black as night,
Must thou recoil.
Within, the Master's messengers
Have waited patiently:
That Master is Thyself!

—WILLIAM Q. JUDGE

THREADS OF OCCULT SCIENCE

BUDDHISM and Adwaitism are as much religions as any theistic system. A "religion" does not necessarily imply the doctrine of a personal God or any kind of God in it. Religion, as every dictionary can show, comes from the Latin word *relegere,* to "bind" or collect together. Thus whether people pursue a common idea with, or without, a deity in it, if they are bound together by the same and one belief in something, that belief is a *religion.* Theology without the vital warmth of Theosophy is a corpse without life, a dry stick without sap. Theosophy blesses the world; Theology is its curse. Our whole endeavour is to test Theology by the theosophical *experimentum crucis.* The affliction of India is, that it lost theosophy when the persecuted adepts had to fly beyond the mountains. And true religious living can never be again prevalent until their help is invoked to illumine the *Shastras.* Our Brother has had many years' experience of the hopelessness of converting India to even the benign form of theism which his *Adi Brahmo* Samaj teaches. The saintly characters of Ram Mohun Roy, Debendro Nath Tagore, and a few others of his colleagues, have not won the Hindus from their exoteric worship—we think, because neither of them has had the Yogi power to prove *practically* the fact of there being a spiritual side to nature. If we hold so strongly to esoteric Buddhism and Adwaitism, it is exactly because no religion can stand save on the foundation of philosophy and science. No religion can prove by *practical,* scientific demonstration that there is such a thing as one *personal* God; while the esoteric philosophy, or rather *theosophy* of Guatama Buddha and Sankaracharya *prove* and give means to every man to ascertain the undeniable presence of a living God in man himself—whether one believes in or calls his divine indweller Avalokiteswara, Buddha, Brahma, Krishna, Jehovah, Bhagwan, Ahura-mazda, Christ, or by whatever name—there is no such God outside of himself. The former—the one ideal outsider—*can never be demonstrated* —the latter, under whatever appellation, may always be found

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NOTE.—This collation of comments by H.P.B. is compiled from notes appearing in volume IV of the *Theosophist*, with sources given by page.

present if a man does not extinguish within himself the capacity to perceive this Divine presence, and hear the "voice" of that only manifested deity, the murmurings of the Eternal *Vach,* called by the Northern and Chinese Buddhist Avalokiteswara and Kwan-shen-yi, and by the Christians—*Logos* [p. 275].

For the benefit of those of our readers in India, who, although excellent Vedantic scholars, may have never heard of Arthur Schopenhauer and his philosophy, it will be useful to say a few words regarding this German Metaphysician, who is ranked by many among the world's great philosophers. . . . A student of the Göttingen and Berlin Universities, a friend of Goethe and his disciple initiated by him into the mysteries of colour (See A. Schopenhauer's Essay *Ueber Sehen and Farben,* 1816), he evoluted, so to say, into a profoundly original thinker without any seeming transaction, and brought his philosophical views into a full system before he was thirty. Possessed of a large private fortune, which enabled him to pursue and develop his ideas uninterruptedly, he remained an independent thinker and soon won for himself, on account of his strangely pessimistic view of the world, the name of the "misanthropic sage." The idea that the present world is radically evil, is the only important point in his system that differs from the teachings of the Vedanta. According to his philosophical doctrines, the only thing truly real, original, metaphysical and absolute, is WILL. The world of objects consists simply of appearances; of *Maya* or illusion—as the Vedantins have it. It lies entirely in, and depends on, our representation. Will is the "thing in itself" of the Kantian philosophy, "the substratum of all appearances and of nature herself. It is totally different from, and wholly independent of, cognition, can exist and manifest itself without it, and actually does so in all nature from animal beings downward."

Not only the voluntary actions of animated beings, but also the organic frame of their bodies, its form and quality, the vegetation of plants, and in the inorganic kingdom of nature, crystallization and every other original power which manifests itself in physical and chemical phenomena, as well as gravity, are something outside of appearance and identical with, what we find in ourselves and call—WILL. An intuitive recognition of the identity of will in all the phenomena separated by individuation is the source of justice, benevolence, and love; while from a non-recognition of its identity spring egotism, malice, evil and ignor-

ance. This is the doctrine of the Vedantic *avida* (ignorance) that makes of *Self* an object distinct from Parabrahm, or Universal Will. Individual soul, physical self, are only imagined by ignorance and have no more reality and existence than the objects seen in a dream. With Schopenhauer it also results from this original identity of will in all its phenomena, that the reward of the good and the punishment of the bad are not reserved to a future heaven or a future hell, but are ever present (the doctrine of *Karma,* when philosophically considered and from its esoteric aspect). Of course the philosophy of Schopenhauer was radically at variance with the systems of Schelling, Hegel, Herbert and other contemporaries, and even with that of Fichte, for a time his master, and whose philosophical system while studying under him, he openly treated with the greatest contempt. But this detracts in nothing from his own original and profoundly philosophical though often too pessimistic views. His doctrines are mostly interesting when compared with those of the Vedanta of "Sankaracharya's" school, inasmuch as they show the great identity of thought arriving at the same conclusions between men of two quite different epochs, and with over two milleniums between them.

When some of the mightiest and most puzzling problems of being are thus approximately solved at different ages and by men entirely independent of one another, and that the most philosophically profound propositions, premises and conclusions arrived at by our best modern thinkers are found on comparison nearly, and very often entirely, identical with those of older philosophers as enunciated by them thousands of years back, we may be justified in regarding "the heathen" systems as the primal and most pure sources of every subsequent philosophical development of thought [p. 210].

Let it not be understood that we here speak of the "Magi" in general, whether we view them as one of the Medean tribes(?) as some Orientalists (Darmesteter for one), relying upon a vague statement of Herodotus believe, or a sacerdotal caste like the Brahmans—as we maintain. We refer but to their initiates. The origin of the Brahmans and Magi in the night of time—is one, the secret doctrine teaches us. First, they were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the "Airyânâm vaejô," the adepts scattered far

and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe, each hierarchy increasing, and finally becoming so large, as to have to restrict admission; the "half adepts" going back to the world, marrying and laying the first foundation of the "left-hand" science or sorcery, the misuse of the Holy Knowledge. In the third stage—the members of the *True ones* become with every age more limited and secret, the admissions being beset now with new difficulties. We begin to see the origin of the Temple Mysteries. The hierarchy divides into two parts. The chosen few, the hierophants —the *imperium in imperio*—remaining celibates, the *exoteric* priests make of marriage a law, an attempt to perpetuate adepts by hereditary descent, and fail sadly in it. Thus we find Brahmans and Magi, Egyptian priests and Roman hierarchs and Augurs enjoining married life and inventing religious clauses to prove its necessity. No need repeating and reminding the reader of that which is left to his own knowledge of history, and his intuitions. In our day we find the descendants, the heirs to the old wisdom scattered all over the globe in small isolated and unknown communities, whose objects are misunderstood, and whose origin has been forgotten; and only two religions, the result of the teaching of those priests and hierophants of old. The latter are found in the sorry remains called respectively—Brahmans and Dasturs or Mobeds. But there is still the nucleus left, albeit it be so strenuously denied, of the heirs of the primitive Magi, of the Vedic *Magha* and the Greek *Magos*—the priests and gods of old, the last of whom manifested openly and defiantly during the Christian era in the person of Apollonius of Tyana [p. 225, fn.].

Although the Himalayan Brothers admit the esoteric meaning of the Vedas and the Upanishads, they refuse to recognize as Gods, the powers and other spiritual entities mentioned in the Vedas. The language used in the Vedas is allegorical and this fact has been fully recognized by some of the greatest Indian Philosophers.

There are Mahatmas among the Himalayan Brothers who are Hindus—*i.e.,* born of Hindu and Brahmin parents and who recognize the *esoteric* meaning of the Vedas and the Upanishads. They agree with Krishna, Buddha, Vyasa, Suka, Goudapatha and Sankaracharya in considering that the *Karma kanda* of the Vedas is of no importance whatsoever so far as man's spiritual progress is concerned. Remember in this connection Krishna's celebrated

advice to Arjuna. "The subject matter of the Vedas is related to the three Gunas; oh Arjuna, divest thyself of these gunas." Sankaracharya's uncompromising attitude towards Purwamimansa is too well known to require any special mention here [p. 146].

The Continuing Transformation

When a summit of life is reached, when the bud unfolds and from the lesser the greater emerges, then, as Nietzsche says, "One becomes Two," and the greater figure, which one always was but which remained invisible, appears to the lesser personality with the force of a revelation . . . the man who is inwardly great will know that the long expected friend of his soul, the immortal one, has now really come, "to lead captivity captive"; that is, to seize hold of him by whom this immortal had always been confined and held prisoner, and to make his life flow into that greater life. . . . Christ himself is the perfect symbol of the hidden immortal within the mortal man. . . . Nature herself demands a death and a rebirth. . . . We are that pair of Dioscuri, one of whom is mortal and the other immortal, and who, though always together, can never be made completely one. The transformation processes strive to approximate them to one another, but our consciousness is aware of resistances, because the other person seems strange and uncanny, and because we cannot get accustomed to the idea that we are not absolute master in our own house. . . . It is my own transformation—not a personal transformation, but the transformation of what is mortal in me into what is immortal. It shakes off the mortal husk that I am and awakens to a life of its own.

—Carl G. Jung

MAGIC

II

A magnetic emanation, unconsciously produced, is sure to be overpowered by any stronger one with which it may come into opposition. But when an intelligent and powerful will directs the blind force, and concentrates it upon a given spot, the weaker emanation will often master the stronger. A human *will* has the same effect upon the *Akasa*.

With the possibility of a subtile fluid communicated from one individual to another, or to the substances which he touches, it becomes less difficult to understand that by a determined concentration of the will an otherwise inert object may become imbued with protective or destructive power according to the purpose directing.

It is one of the fundamental principles of magic, that if a current of this subtile fluid is not impelled with sufficient force to reach the objective point, it will react upon the individual sending it, as an India rubber ball rebounds to the thrower's hand from the wall against which it strikes without being able to penetrate it. There are many cases instanced where would-be sorcerers fell victims themselves.

Pythagoras taught his disciples that God is the universal *mind* diffused through all things, and that this mind by the sole virtue of its universal sameness could be communicated from one object to another and be made to create all things by the sole will-power of man. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called, although to their creator they are real as any visible object is to any one else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of secrets: he is a MAGICIAN.

We know that from the remotest ages there has existed a mysterious awful science, under the name of *theopœa*. This science, by penetrating the arcana of nature far deeper than our modern philosophy ever dreamed possible, teaches us how to force the *invisible* to become visible; the existence of elementary spirits; the nature and magical properties of the astral light; the power of

NOTE.—A student's collation from *Isis Unveiled*.

living men to bring themselves into communication with the former through the latter.

This science taught the art of endowing the various symbols of gods with temporary life and intelligence. Statues and blocks of inert matter became animated under the potential will of the hierophant. The fire stolen by Prometheus had fallen down in the struggle to earth; it embraced the lower regions of the sky, and settled in the waves of the universal ether as the potential Akasa of the Hindu rites. We breathe and imbibe it into our organic system with every mouthful of fresh air. Our organism is full of it from the instant of our birth. But it becomes potential only under the influx of WILL and SPIRIT.

Left to itself, this life-principle will blindly follow the laws of nature; and, according to conditions, will produce health and an exuberance of *life,* or cause *death* and dissolution. But, guided by the will of the adept, it becomes obedient; its currents restore the equilibrium in organic bodies, they fill the waste, and produce physical and psychological miracles, well-known to mesmerizers. Infused in inorganic and inert matter, they create an appearance of life, hence motion. If to that life an individual intelligence, a personality is wanting, then the operator must either send his *scin-lecca,* his own astral spirit, to animate it; or use his power over the region of nature-spirits to force one of them to *infuse* his entity into the marble, wood, or metal; or, again, be helped by human spirits. But the latter—except the vicious, earth-bound class—will not infuse their essence into inanimate objects. *Pure* spirits will not and cannot show themselves objectively; those that do are not pure spirits, but elementary and impure. The majority of these spirits have naught to do with the phenomena consciously and deliberately produced by the Eastern magicians. The latter repudiate such an accusation and leave to sorcerers the help even of elemental spirits and the elementary spooks. The adept has an unlimited power over both, but he rarely uses it. For the production of physical phenomena he summons the nature-spirits as obedient *powers,* not as intelligences. They leave the lower kinds to produce the similitude of life and animation, and only send their influence through the intervening spheres like a ray of divine light, when the so-called "miracle" is required for a good purpose. The condition—and this is a law in spiritual nature—is purity of motive, purity of the surrounding magnetic atmosphere, personal purity of the operator. Thus is it, that a Pagan "miracle"

may be far holier than a Christian one . . . from Pythagoras down to Eliphas Lévi, from highest to humblest, every one teaches that the *magical power is never possessed by those addicted to vicious indulgences*. Only the pure in heart "see God," or exercise divine gifts—only such can heal the ills of the body, and allow themselves, with relative security, to be guided by the "invisible powers." But, for all this, "magic has nothing supernal in it"; it is a science and even the power of "casting out devils" was a branch of it, of which the Initiates made a special study. We hold fast to the wisdom of the ages, in preference to any new theories that may have been hatched from the occurrences of our later days, respecting the laws of intermundane intercourse and the occult powers of man. While phenomena of a physical nature may have their value as a means of arousing the interest of materialists, and confirming, if not wholly, at least inferentially, our belief in the survival of our souls and spirits, it is questionable whether, under their present aspect, the modern phenomena are not doing more harm than good. Many minds, hungering after proofs of immortality, are fast falling into fanaticism.

On the one side the world had its Enochs, Moseses, Gautama-Buddhas, its numerous "Saviors," and great hierophants; on the other hand, its "*natural*-magicians," who, through lack of the restraining power of proper spiritual enlightenment, and because of weakness of physical and mental organizations, unintentionally perverted their gifts to evil purposes.

Were these God-like men "mediums"? By no means, if by the term we understand those "sick-sensitives" who are born with a peculiar organization. Unquestionably so, if we consider every individual a medium in whose magnetic atmosphere the denizens of higher invisible spheres can move, and act, and live. In such a sense every person is a medium. Mediumship may be either 1st, self-developed; 2nd, by extraneous influences; or 3rd, may remain latent throughout life. *The reader must bear in mind the definition of the term, for, unless this is clearly understood, confusion will be inevitable.* Mediumship of this kind may be either active or passive, repellent or receptive, positive or negative. Mediumship is measured by the quality of the aura with which the individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and attract only those foul beings who delight in it, as the eel does in turbid waters, or, it may be pure, crystalline, limpid, opalescent as the morning dew. All de-

pends upon the moral character of the medium.

About such men as Apollonius, Iamblichus, Plotinus, and Porphyry, there gathered this heavenly nimbus. It was evolved by the power of their own soul in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is MEDIATORSHIP, not *mediumship*. Such persons are temples in which dwells the spirit of the living God; but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits.

But mediumship, as now understood and manifested, is a different thing. Circumstances, independent of his own volition, may, either at birth or subsequently, modify a person's aura, so that strange manifestations, physical or mental, diabolical or angelic, may take place. Such mediumship, as well as the abovementioned mediatorship, has existed on earth since the first appearance of living man. The former is the yielding of weak, mortal flesh to the control and suggestions of spirits and intelligences other than one's own immortal demon. It is literally *obsession* and *possession;* and mediums who pride themselves on being the faithful slaves of their "guides," and who repudiate with indignation the idea of "controlling" the manifestations, could not very well deny the fact without inconsistency. This mediumship, whether beneficent or maleficent, is always *passive*. Happy are the pure in heart, who repel unconsciously, by that very cleanness of their inner nature, the dark spirits of evil. For verily they have no other weapons of defense but that inborn goodness and purity. Mediumism, as practiced in our days, is a more undesirable gift than the robe of Nessus.

It is erroneous to speak of a medium having *powers* developed. A passive medium has no power. He has a certain moral and physical condition which induces emanations, or an aura, in which his controlling intelligences can live, and by which they manifest

themselves. He is only the vehicle through which *they* display their power. This aura varies from day to day. It is an external effect resulting from interior causes. The medium's moral state determines the kind of spirits that come; and the spirits that come reciprocally influence the medium, intellectually, physically, and morally. The perfection of his mediumship depending upon passivity, its antidote suggests itself naturally; *let the medium cease being passive.* Spirits never control persons of positive character who are determined to resist all extraneous influences.

None of our bigots has ever looked with more scorn on the *abuses* of magic than did the true initiate of old. No modern or even mediaeval law could be more severe than that of the hierophant. True, he had more discrimination, charity and justice, than the Christian clergy; for while banishing the "unconscious" sorcerer, the person troubled with a demon, from within the sacred precincts of the adyta, the priests, instead of mercilessly burning him took care of the unfortunate "possessed one." Having hospitals expressly for that purpose in the neighborhood of temples, the ancient "medium," if obsessed, was taken care of and restored to health. But with one who had, by conscious *witchcraft,* acquired powers dangerous to his fellow creatures, the priests of old were as severe as justice herself.

Even at the time of Christ, the poor oppressed mediums were driven to the tombs and waste places without the city walls. Why this apparent gross injustice? Why should banishment, persecution, and death be the portion of the physical mediums of those days, and whole communities of thaumaturgists—like the Essenes—be not merely tolerated but revered? It is because the ancients, unlike ourselves, could "try" the spirits and discern the difference between the good and the evil ones, the human and the elemental. They also knew that unregulated spirit intercourse brought ruin upon the individual and disaster to the community.

How dangerous may often become *untrained* membership, and how thoroughly it was understood and provided against by the ancient sages, is perfectly exemplified in the case of Socrates. The old Grecian philosopher was a "medium"; hence, he had never been initiated into the Mysteries; for such was the rigorous law. But he had his "familiar spirit" as they call it, his *daimonion;* and this invisible counsellor became the cause of his death. It is generally believed that if he was not initiated into the Mysteries it was because he himself neglected to become so. But the *Secret Records*

teach us that it was because he could not be admitted to participate in the sacred rites, and precisely, as we state, on account of his mediumship. There was a law against the admission not only of such as were convicted of deliberate *witchcraft* but even of those who were known to have "a familiar spirit." The law was just and logical, because a genuine medium is more or less irresponsible; and the eccentricities of Socrates are thus accounted for in some degree. A medium must be *passive;* and if a firm believer in his "spirit-guide" he will allow himself to be ruled by the latter, not by the rules of the sanctuary. A *medium* of olden times, like the modern "medium" was subject to be *entranced* at the will and pleasure of the "power" which *controlled* him; therefore, he could not well have been entrusted with the awful secrets of the final initiation, "never to be revealed under the penalty of death." The old sage, in unguarded moments of "spiritual inspiration," revealed that which he had never learned; and was therefore put to death as an atheist.

How then, with such an instance as that of Socrates, in relation to the visions and spiritual wonders at the epoptai, of the Inner Temple, can any one assert that these seers, theurgists, and thaumaturgists were all "spirit-mediums"? Neither Pythagoras, Plato, nor any of the later more important Neo-platonists; neither Iamblichus, Longinus, Proclus nor Apollonius of Tyana were ever mediums; for in such case they would not have been admitted to the Mysteries at all.

It may be said that the medium is but an ordinary person who is magnetized by influx from the astral light; and as the permanence of the magnetic property in the metal is measured by its more or less steel-like character, so may we not say that the intensity and permanency of mediumistic power is in proportion to the saturation of the medium with the magnetic or astral force?

This condition of saturation may be congenital, or brought about in any one of these ways: by the mesmeric process; by spirit-agency; or by self-will. Moreover, the condition seems hereditable, like any other physical or mental peculiarity; many, and we may even say most great mediums having had mediumship exhibited in some form by one or more progenitors. Mesmeric subjects easily pass into the higher forms of clairvoyance and mediumship (now so-called) . . . As to the process of self-saturation, we have only to turn to the account of the priestly devotees of Japan, Siam,

China, India, Thibet, and Egypt, as well as of European countries, to be satisfied of its reality. Long persistence in a fixed determination to subjugate matter, brings about a condition in which not only is one insensible to external impressions, but even death itself may be simulated. The ecstatic so enormously reinforces his will-power, as to draw into himself, as into a vortex, the potencies resident in the astral light to supplement his own natural store.

The phenomena of mesmerism are explicable upon no other hypothesis than the projection of a current of force from the operator into the subject. If a man can project this force by an exercise of the will, what prevents his attracting it toward himself by reversing the current?

Paracelsus teaches that "determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the (occult) arts are so uncertain, while they might be perfectly certain." We believe WILL-POWER the most powerful of magnets. The existence of such magical power in certain persons is *proved,* but the existence of the Devil is a fiction, which no theology is able to demonstrate.

Magnetism . . . is the alphabet of magic. It is idle for any one to attempt to understand either the theory or the practice of the latter until the fundamental principle of magnetic attractions and repulsions throughout nature is recognized.

. . . . Apart from natural "mediumship" there has existed, from the beginning of time, a mysterious science, discussed by many, but known only to a few. The use of it is a longing toward our only true and real home—the after-life, and a desire to cling more closely to our parent spirit; abuse of it is sorcery, witchcraft, *black* magic. Between the two is placed natural "mediumship"; a soul clothed with imperfect matter, a ready agent for either one or the other, and utterly dependent on its surroundings of life, constitutional heredity—physical as well as mental—and on the nature of the "spirits" it attracts around itself. A blessing or a curse, as fate will have it unless the medium is purified of earthly dross.

(*To be continued*)

letters • questions • comment

How does study of what is "out there" contribute to knowledge of the Self, which is obviously a very internal matter?

Ultimately, "within" and "out there" are both figures of speech, since the Self has no location, except relative to the physical conditions of our embodied existence, which appear to us as we perceive them with organs of sense. *The Voice of the Silence* instructs the disciple to "look inward: thou art Buddha," but this "inward" implies a *stand* to be taken by the learner. He is to seek for the moving principles in all things. These, being universal, are not the changing aspect of events, but those meanings which persist and continue to apply to other and higher forms and relationships. For example, the principles relevant in a mathematical problem do not apply alone to that particular problem. The repeated discovery of this fact confers a synthesizing kind of knowledge—a realization of unity within diversity. Similarly, we discover that the inner self of man, in all its varied disguises, is not separate from the nature we perceive as "out there." Man's links, even identity, with the moving spirit of nature can be comprehended through the capacity of the self-conscious mind to recognize and know itself. This is the province of the mind as it functions in man, as a part of nature. Many of the forces which comprise human nature correspond to what is going on "out there"—the seasonal cycles of growth, the storms, the adjustments and readjustments, some gradual, some cataclysmic, all containing in their completeness the full expression of the nature of the cause. H.P.B. notes in *The Secret Doctrine* the remarkable consistency with which events occur in cycles of seven in both nature and man (I, 586; II, 622-23). But where, in nature, are the distinctively human powers? The power of choice, of initiative, of ideation? These include the power, not only to know, to do, to be, but also to reflect on the significance of all these acts—their implications, their effects—on all planes. In this capacity lies the power to identify with the whole universe, and yet "remain separate"—to realize that the self is neither within

nor without, not in any place, but in all places. The full development of this power in man is the capacity to "act for and as the Self of all creatures." It is the attainment of those perfected men known as the Masters of Wisdom, the elder Brothers of humanity, who are not separate from nature but are its most fully self-conscious embodiment. Those who try to live in this way identify themselves to that extent with this side of nature and become knowers of both themselves and it.

What is meant by "animal soul" in relation to man's nature?

Perhaps this term is difficult to pin down because it commonly suggests something either bestial, not properly belonging to human beings, or a "natural" part of man which unites him to the instinctual heritage of the animal kingdom. A passage in *The Secret Doctrine* puts the term in its evolutionary context:

> During its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. (I, 210.)

Further on H.P.B. says:

> How comes our physical body to the state of perfection it is found in now? Through millions of years of evolution, of course, yet never through, or from, animals, as taught by materialism. . . . The *breath* of heaven, or rather the breath of life, called in the Bible *Nephesh,* is in every animal, in every animate speck as in every mineral atom. But none of these has, like man, the consciousness of the nature of that highest Being, as none has that divine harmony in its form which man possesses. (I, 211-12.)

In a diagram (*S.D.* I, 153) showing the correspondence between the human principles and the seven globes of which our

physical earth is the visible representative, the animal soul is called the upadhi or material basis of the mind. It follows that the animal soul in man is indeed a natural component of his nature, part of the total scheme of things, neither an unwanted interloper nor the agent of "original sin." The teaching also shows that man is much more than an animal, deriving his body from the instinctual forces of nature and his higher faculties from the descent of self-conscious mind into matter. This descent or "incarnation" causes mind to become dual, since it can then be drawn to identification with the instinctual tendencies of matter or unite itself with the creative powers which impel it on in evolution. For man to identify himself *as* any accommodating form, however ethereal, is to limit the light of mind to a finite existence and the pain of expecting continuity from an outlook that must eventually change.

But why, it may be asked, if the process of incarnation is "natural," should it generate what is termed a "lower" self in connection with the animal nature, leading, sometimes, to ugly and evil behavior which may even seem monstrously evil?

Setting the problem in this way, we are confronted by what must be called the "mystery of evil." There is no evil in the animal kingdom, but when the incarnating intelligence of mind is projected into a body which has in it the principles of the animal kingdom, a moral struggle ensues. This contest is typified by the myth of Prometheus, the god who exposes himself to the motives and drives of external nature—typified by Kama—in order to provide to the psychic intelligence moved by this principle the opportunity of moving onward to a higher life. The rule of Kama, natural in the lower kingdoms, is not compatible with the ranges of being which reach upward from self-consciousness.

A sentence in *The Secret Doctrine* is illuminating: "Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift thus became the chief cause, if not the sole origin of *Evil.*" (II, 421.) All nature, we might say, awaits the transformation of which Mr. Crosbie speaks briefly in his *Answers to Questions on The Ocean of Theosophy:*

> *Kama* is not an instrument or means by which the action or contact takes place; it is a basis or motive in use by the actor; the *instruments* are the astral and physical body. The

> astral body is a transitory aspect of the substance of the Inner Man in all cases where the "personality" has not been reduced to a cipher as a basis for conscious action. The exceptions are where the being has formed a "permanent astral." It may be conceived that the Masters have a permanent astral and something more, by which any kingdom of nature or state of matter may be contacted.

The attainment of this knowledge by man in incarnation arouses the whole of nature to a greater degree of self-consciousness because it is accomplished through contact with manifestation.

UNEXAMINED SUGGESTIONS

People are not aware that they act almost entirely under suggestion. From our birth we are surrounded by those who suggest certain ideas to us as true, and we follow these suggested ideas. There is very little *original* thought anywhere, and particularly is this true in those lines to which the public pays the most attention—that is, politics, religion, science. Whatever system of thought is presented to us, that we adopt. We follow the suggestion given, with no attempt to reach to the basis of that which is suggested. The foundation upon which the suggestion rests is taken for granted, even in the most important things in life.

Those who are born into any particular sect ought to know this. With our first sense of understanding, ideas are presented to us, instilled into our minds as absolute facts. We proceed from that basis, and however long it is followed, no true understanding or conclusion can be reached. What do we know of the truth or falsity of these ideas when presented to us in childhood? Nothing whatever. What do our parents and teachers know of them? Nothing whatever. They have merely passed on to us the suggestions which they received in childhood and which have operated in them cumulatively ever since.

—ROBERT CROSBIE

on the lookout

Travesty of "Therapy"

An article in the May-June *UCLA Monthly* reports the objections of a University of California teacher of law and philosophy to the application of "behavior modification" techniques to the inmates of prisons—a practice now going on in several institutions. This teacher, Prof. Herbert Morris, adds his voice to the growing number of protests against this travesty of "therapy," pointing out that "behavior modification," which combines psychological and chemical methods, treats the individual as nothing but a bundle of complex behavior patterns capable of being altered by external means. The *UCLA Monthly* writer summarizes Prof. Morris's views:

> A just system of punishment responds to the individual as a person, permitting him to make choices that determine what will happen to him and respecting the choices which he has made. A system of enforced therapy, by contrast, responds only to what society considers an "illness," and it does not acknowledge the individual's inalienable right to determine his own treatment.
>
> A free society, as Professor Morris notes, takes a considerable risk that some of its members will engage in criminal behavior. The only sure way to eradicate behavior that society considers criminal would be to control all thought. Obviously, then there would be no freedom. It is evident that freedom of mind necessarily includes the freedom to chose to do evil.

Punishment a Presumption

One can easily see why Prof. Morris prefers the traditional system of punishment for crime, since this approach, while admittedly imperfect, at least recognizes that human beings are moral agents able to choose between right and wrong. Behavior modification, on the other hand, deals with people as though they were no more than plastic material to be molded by those who have learned the skills of manipulation. Yet the assumption by society of the right to punish is unwarranted, from the Theosophical point of view. In *The Key to Theosophy* (p. 200), Madame Blavatsky calls it "a sacrilegious presumption," going

on to say that human law "may use restrictive not punitive measures." In an ideal society, punishment would be left entirely to Karma. How else could what Prof. Morris terms a "just system of punishment" be obtained?

Experimental "Objects"

It is of interest that a searching criticism of the Behaviorist approach to human conduct was recently provided by C. M. Hampden-Turner, a humanist sociologist. Writing in the second volume of *Interpersonal Development,* Prof. Hampden-Turner shows the enormous presumption in a social psychology which pretends to know how people ought to behave and claims the right to alter their patterns of action. Hampden-Turner writes:

> The behaviorist demands that the entire social world be labeled in terms of stimulus, response, and reinforcement, with the privilege of stimulating and reinforcing reserved for himself and his colleagues, and the role of responding predictably, reserved for experimental subjects. (Objects would be a better name.) The environment dominates the individual by presupposition. . . . Notice how the *real* explanation of the influence of behaviorism lies not in its success as a science but in its powerful techniques of socialization.

A Further Recognition

Prof. Hampden-Turner terms the various methods of this sort the "Law-and-Order social sciences," commenting:

> . . . the Law-and-Order social sciences claim to eschew metaphysics while making unverifiable assumptions on a vast scale. They also claim to avoid politics and to achieve value neutrality while in fact valuing conservatively. In this they do not differ much from many conservatives who would like us to believe that they are above political controversy, since they represent the flag, the Bible, the Law and the Nation itself. There is no better character armor, no surer disguise for bad faith, than to regard oneself and one's work as coextensive with law itself.

Since the idea of human freedom plays no part in behaviorist methodology, the practitioners of this persuasion see nothing wrong in endeavoring "to control all thought." Those who, like Prof. Morris, still believe that human beings have the capacity and the right to make their own moral decisions, quite naturally object to programs of behavior modification which ignore these qualities in man. However, it seems certain that the remediable defects in present-day penal practice will not be overcome until,

in addition to recognition of man's moral nature, there is also recognition of the all-pervasive moral law, called Karma in Theosophy, which is alone qualified to bring about those adjustments now named "punishments."

"Realization of Self"

Reviewing Bruno Bettelheim's new book, *A Home for the Heart* (in the May 30 *New York Review of Books*), Elsa First speaks of the importance he attaches to the sense of self felt by the disturbed children to whose welfare and recovery he has devoted his life. To help them regain a normal sense of identity, the school is made to function as a community, with all—counselors, staff and patients—participating. This generation of community spirit is crucial, since the children need above all to feel that they are loved and cared about, so that the intensified atmosphere of community in the school goes far beyond the ordinary obligations of people to one another. Since not only children, but all people, are in need of the support and benefit of community life, Miss First's account of Bettelheim's views in relation to disturbed adults has particular value:

> Bettelheim's argument for using the community approach with psychotic adults is made with some oversimplification (as he acknowledges) but irrefutable good sense. The paranoid schizophrenic, for example, experiences his life as controlled by forces which he is powerless to affect. If he is to learn that he has himself created these forces, the hospital must give him every opportunity to exercise autonomy, and to participate in decisions which affect his life. The psychotically depressed person, overwhelmed by "his feelings of utter worthlessness, must be exposed only to persons who deeply believe in his worthwhileness . . . what they *say* will not be trusted; the depressed patient will view statements that he is a good person as another demonstration that people simply don't want to bother with him and his agonies. . . . What is needed is a positive acceptance of the great troubles he is creating." We can note here Bettelheim's two dominant themes: autonomy and self-respect.

"Life Is the Therapist"

It seems of particular importance to note that the restoration of a sense of self is helped to come about through continuous acts of what can only be called *brotherhood,* which, if based on the self-knowledge of the helpers, would gradually stimulate both self-reliance and self-respect in those who suffer from self-contempt. Apparently, the loss of self-respect is at the root of all such mental

disorders. Next, Miss First shows Bettelheim's application of this approach to autistic children:

> Such a child may need years to learn that he can and does have control over his own body and that the basic processes of eating and elimination can be pleasurable. It may take him much longer to form an attachment to a mothering person. Hence daily life is the therapist. The child will also later have individual psychotherapy sessions, but again the therapist will usually be the counselor to whom he is attached. Bettelheim never describes these sessions. He underplays the role of interpretation and shows us instead the child working out one anxiety after another in the benign life of the school. The treatment is thus presented as a spontaneous healing process—which may take six or more years.

Learning to Help

Bettelheim's own authoritarian role in the school, as much as his endless patience, was clearly in the service of developing and fostering in both children and adults the sense of each being his own "prime mover." As far as the Staff workers were concerned, Miss First comments:

> Young workers were thrown in cold and learned by dealing with the concrete problems they faced. It's exciting to follow Bettelheim's strategy (which he uses also in his *Dialogues with Mothers*). He questions the worker until he gets him to discover a point of empathy with the seemingly incomprehensible panic or anger of a patient (e.g., what circumstance would make *you* act that way?) and then gets the worker to use this insight to think out for himself what the helpful response would be.

Community the Key

The idea of community, Miss First observes, is one which the Orthogenic School (at the University of Chicago) shares with other successful therapeutic institutions having different psychological philosophies. She shows that this outlook is not a matter of structure but an *esprit de corps* which engages a wide range of human capacities:

> The young staff saw the work they did with the patients as part of their own development. Therefore they were willing to make extraordinarily devoted and enthusiastic efforts, and to live in the community. The struggle to respond therapeutically in ordinary human situations with the mad was understood by the young staff as part of their own learning to become more integrated, or more directly related to others, or more empathic, or self-accepting, etc. Hence there is a sense of reciprocity—that patients and staff are helping each other. . .

> Daily problems are resolved by the staff community in continuously on-going discussions and meetings—which are positively Maoist in their frequency! The theme recurs: When the staff begins functioning as a community among themselves they find that then—and only then—do they start helping the patients.

Cheerful Cooperation

The reviewer continues, showing how this intensive sense of community brings the dedication necessary to meet the psychic demands of the mentally ill:

> The degree of commitment required to train with Bettelheim was notorious: it was well known that for a few years you could not call your life your own. The cooperation Bettelheim enlisted extended to the janitors who had to be ready cheerfully to unstop a toilet many times a day if a child was working out some psychotically symbolic problem by stopping it up—and even to the local fire department who kept showing up equally cheerfully for false alarms because the doctor had convinced them they were thereby helping a girl's recovery.
>
> Bettelheim's dedication was remarkable. What maintained the energies of the staff was the informal staff meeting after hours which functioned as a forum for mutual encouragement, consciousness-raising, and self-criticism. Bettelheim was usually present. What he doesn't make explicit is that these meetings (at least during some periods of the school's history) took place at one in the morning.

Rosicrucians in History

A better understanding of European history may be the eventual result of such studies as Frances Yates's *The Rosicrucian Enlightenment* (Routledge & Kegan Paul, 1972), a book which reveals the efforts of this mysterious fraternity to deepen and philosophize the thought of the Reformation in England and on the Continent. As in her earlier work, *Giordano Bruno and the Hermetic Tradition* (University of Chicago Press, 1964), Miss Yates shows that throughout the awakening termed the "Renaissance," there were those who sought to direct men's minds to the themes of ancient philosophy as found in Plato and the Hermetic literature. Such figures as Pico della Mirandola, Paracelsus, Boehme, Thomas Vaughan, and Robert Fludd are actors in these pages. There has been a tendency among historians to honor Bruno simply as the champion of Copernican theory, but Frances Yates makes it clear that Bruno saw in the ideas of Copernicus an opportunity to introduce Pythagorean and Hermetic teachings;

he was much more than a pioneer of the new scientific movement, being essentially a religious reformer schooled in the doctrines of ancient magic.

Neglected Influence

Her book on the Rosicrucians gives insight into the historical influence of the same teachings in the form of alchemical and Cabalistic conceptions. The author makes no pretension to "occult" knowledge, declaring her work to be simply a careful historical study of a much neglected subject. An aversion to serious consideration of anything to do with "magic" has no doubt been responsible for this neglect, the inadequate biographies of Isaac Newton having the same explanation. But now, with publication of new Newton studies and such works as these by Frances Yates, a heretofore ignored side of the Renaissance is receiving attention. The famous "secrecy" of the Brothers of the Rosy Cross has not been eliminated by her work. Miss Yates makes no claim to exposing mysteries, remarking in her Preface, "I do not know exactly what a Rosicrucian was, nor whether there were any." She gives an account of what the Rosicrucians allowed to be published in their name, of those who defended and spread Rosicrucian teachings, and describes the attacks against them by orthodox Catholics and the Jesuits. An appendix provides the English text of the *Fama Fraternitatis,* which tells the story of Christian Rosenkreutz, who founded the order in the fifteenth century, and of the *Confessio Fraternitatis,* which declares the purposes of the society and defends its teachings.

Unfortunate Isolation

Two of its concluding paragraphs will convey the intent and temper of *The Rosicrucian Enlightenment*:

> We have seen that the Rosicrucian Enlightenment did in fact shed rays on the seventeenth-century advance, and that many bearers of names famous in that advance seem to have been aware of it. It is hoped that this will demonstrate finally—what indeed has already been realized by many—that the Hermetic-Cabalist tradition as a force in the background of Renaissance science, did not lose that force with the coming of the scientific revolution, that it was still present in the background of the minds of figures formerly taken as fully representative of complete emergence from such influences. What exactly was the part played by Rosicrucian science, and more particularly by Rosicrucian mathematics, in the great advance?

These are questions which this book has not attempted to answer.

> The Rosicrucian Enlightenment included a vision of the necessity for a reform of society, particularly of education, for a third reformation of religion, embracing all sides of man's activity—and saw this as a necessary accompaniment of the new science. Rosicrucian thinkers were aware of the dangers of the new science, of its diabolical as well as its angelical possibilities, and they saw that its arrival should be accompanied by a general reformation of the whole wide world. This side of the message was perhaps best understood in Parliamentarian England, though circumstances prevented its application, and after the Restoration, science was allowed to develop in isolation from utopia, and apart from the idea of a reformed society, educated to receive it. The comparative disregard of the social and educational possibilities of the movement was surely unfortunate for the future.

Transition to Masonry?

It is to Paracelsist healers and moral and religious reformers such as Robert Fludd that Frances Yates gives her attention. She is not concerned with the conception of a "secret society," although the actual identity of the Rosicrucians remains undisclosed. She avoids any discussion of the claims that the Rosicrucians have survived as a secret body up to the present, regarding this sort of "occultism" as a "bottomless bog," and she deplores "the strange vagaries in which the use of the word became involved." We might here remember the remark of H.P.B. (*Isis Unveiled* II, 349) that Elias Ashmole, "the first operative Mason of any consequence," was *"the last of the Rosicrucians and alchemists."* She adds that not until about thirty years after Ashmole's death in 1692 "did what is now termed modern Freemasonry see the light." A comment by William Q. Judge is also pertinent: "The old mission of the Rosicrucians, though dead on the outside, is not dead, for the Masters were in that as They are in this, and it may be possible to usher in a new era of Western occultism devoid of folly."

Incalculable Risk

The *Los Angeles Times* (April 7) reports that the number of nuclear scientists beginning to doubt the utility of nuclear power is steadily growing. The hope, after Hiroshima and Nagasaki, that atomic energy would be turned to peaceful uses fades with anxious anticipation of the apparently solutionless problems wide-

spread use of this energy may create for mankind. Walter D. Wilson, a nuclear engineer who teaches at California State Polytechnic University, points out that nuclear power plants generate waste products that will remain dangerous for hundreds of thousands of years. Who, he asks, can guarantee the safety of humanity from a hazard of this duration? Moreover, some of the ingredients of radioactive weapons are by-products of the generation of nuclear power, a circumstance which increases the availability of destructive power to terrorists, criminals, and irresponsible power-hungry governments. How, finally, can large populations be protected from the release of radioactive poisons through sabotage or a catastrophic accident?

Scientific Consensus

These questions inevitably lead to considerations frequently ignored by research scientists more concerned with how a thing can be done than with whether it should be. The very magnitude of such an assault on the natural order suggests that the interests of human beings are in no way served. The physical consequences alone compel its recognition as a social and moral issue, and new signs of this awareness among scientists are evident in the *Times* reports:

> Earlier this year, in two letters to the San Luis Obispo *Telegram-Tribune,* 46 faculty members of Cal Poly's physics and chemistry departments went on record in support of a nuclear moratorium. That represents about four-fifths of both departments.

Dr. Wilson was not a signer since he felt that the letters focused on problems of plant safety, distracting from realization of the greater dangers posed by radioactive waste. He said:

> I, like many, have not found it easy to admit to the seriousness of the situation. As a Ph.D. nuclear engineer who has taught nuclear reactor theory at Cal Poly for the last three years, I have a built-in bias in favor of reactor development.
>
> However, the dangers of radioactive waste disposal and potentially uncontrolled nuclear weapons material are each sufficient to support a halt in nuclear reactors.

Here, as in other areas of scientific exploration, the "ninth wave of common sense" mentioned by H.P.B. may provide an impetus to deeper consideration of man's obligations to nature.